

THE AMERICAN MISSIONARY.

"To the Poor the Gospel is Preached."

SEPTEMBER, 1880.

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NEW YORK.

Published by the American Missionary Association,
Rooms, 56 READE STREET.

Price, 50 Cents a Year, in advance.

Entered at the Post Office at New York, N. Y., as second-class matter.

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THE AMERICAN MISSIONARY.

VOL. XXXIV.

SEPTEMBER, 1880.

No. 9.

American Missionary Association.

ANNUAL MEETING.

The next Annual Meeting of the AMERICAN MISSIONARY ASSOCIATION will be held in Norwich, Ct., in the Broadway Church, commencing Tuesday, October 12, at 3 P. M. For particulars see 4th page of cover.

We are happy to say that encouraging responses have already been made to our note of warning that a debt is impending. Prompt and appropriate effort in this direction by our friends who have as yet only hoped, but have not acted, for the best, will, we trust, give us a clear balance sheet on the last of September.

A Farmer in New York writes: "Enclosed please find draft for \$300 for work among the Freedmen in the South. I notice in the MISSIONARY that you need an increase of 20 per cent. over last year's contribution. I have increased mine 33 per cent. If all felt the interest I do in this work, and would give in like proportion, there would soon be a school-house in every neighborhood. It seems to me that the life of our nation depends upon the education of these people. However much I desire that the Gospel shall be sent to Africa, for a few years longer, it seems to me, our efforts should be directed mostly to the South. All reports from the work are encouraging."

In the State Courts of Fulton County, Ga., of which Atlanta is the seat, no colored jurors have ever been empanelled; but the commissioners have recently placed upon the jury list about twenty of the most intelligent colored men, and it is hoped that some of them will be drawn at the next term of court, and thus another advance in the right direction be made by the Empire State of the South. For several years the United States court held in Atlanta has had a "mixed" jury, and no serious evil has resulted.

Our readers will anticipate with much interest a new book by Judge Tourgee—"Bricks Without Straw"—which is announced for September. It deals with the problem of negro education, and is by one who has made it a profound study.

The public sentiment of Virginia, in regard to free schools, as gathered from the reports of the county superintendents, may be summed up in the language of one of them as follows: "I might content myself by saying that most of the educated in my county are now decided advocates of the present system. At first, a large majority were hostile to it; but a few days ago, one of the first men of the county said to me that he tried hard to believe it a 'Yankee innovation' upon our good old Virginia plan, and as such it should be opposed by all true Virginians; but now he had become a decided advocate of it, and believed that the only hope of educating a large majority of our citizens, indeed, that our very existence, as a free and independent people, depended upon the preservation and extension of some good system of popular education." An examination of one hundred and three such reports discovers the fact that in less than a dozen counties is there any very great opposition to the system. The reports show an almost uniform and decided growth of public sentiment in favor of it.

A Correspondent of the *New Orleans Times* draws a discouraging picture of public school prospects in that city and State, and an editorial in the same issue adds: "It is, indeed, true, that our schools are in a very sad condition. What is more to be regretted is that the prospect of their improvement is by no means encouraging. Once we took pride in them, and gloried in the advantages which they offered to our children for obtaining an education. That pride appears to exist no longer. There is a sort of apathy about the schools, which justifies the inference that they have not the hold on popular favor that they once had. * * * If there were a prospect of a better condition of affairs next year, there would be, perhaps, no immediate occasion for discouraging forebodings. But there is not; there is no reason for believing that the provisions for the maintenance of the schools next year will be more ample than they are this year. There is one thing very certain, and that is that if we are to have efficient public schools in this city, the money to support them must be forthcoming."

The Negro Bishop of Hayti, Theodore Holey, a native of the United States, and consecrated in Grace Church, New York City, who, during the recent gathering of the Bishops of the Anglican Church in London, was much honored by all his brethren, and who at the invitation of Dean Stanley preached in Westminster Abbey, on St. James Day, closed his address with the following eloquent words and remarkable prayer:

"And now, on the shores of old England, the cradle of that Anglo-Saxon Christianity by which I have been in part at least illuminated; standing beneath the vaulted roof of this monumental pile, redolent with the piety of by-gone generations during so many ages; in the presence of the

'Storied urn and animated bust'

that hold the sacred ashes and commemorate the buried grandeur of so many illustrious personages—I catch a fresh inspiration and new impulse of the Divine missionary spirit of our common Christianity; and here in the presence of God, of angels, and of men, on this day sacred to the memory of an apostle whose blessed name was called over me at my baptism, and as I lift up my voice for the first, and perhaps only, time in any of England's sainted shrines, I dedicate myself anew to the work of God, of the Gospel of Christ, and of the salvation of my fellow-

men in the far distant isle of the Caribbean Sea, that has become the chosen field of my Gospel labors.

"O Thou Saviour Christ, Son of the living God, who when Thou wast spurned by the Jews of the race of Shem, and who, when delivered up without cause by the Romans of the race of Japheth, on the day of Thy crucifixion, hadst Thy ponderous cross borne to Golgotha's summit on the stalwart shoulders of Simon, the Cyrenian, of the race of Ham; I pray Thee, O precious Saviour, remember that forlorn, despised, and rejected race, whose son thus bore Thy cross, when Thou shalt come in the power and majesty of Thy eternal kingdom to distribute Thy crowns of everlasting glory!

"And give to me, then, not a place at Thy right hand or at Thy left, but only the place of a gatekeeper at the entrance of the Holy City, the new Jerusalem, that I may behold my redeemed brethren, the saved of the Lord, entering therein to be partakers with Abraham, Isaac, and Jacob of all the joys of Thy glorious and everlasting kingdom."

Negro prejudice against negroes is likely to yield slowly, and will do so only for good reasons. The prejudices of the whites have so far given way that Atlanta has had its negro juror, who promptly joined in convicting a negro who was put on trial. But the next prisoner, who was also a negro, charged with murder, strenuously objected to having one of his own race on the jury. There was another such case in Virginia some time ago, when a colored prisoner made the same objection, on the ground that "niggers would hang a nigger just to see him kick."

So against this we note the fact, that the Court of Appeals in Kentucky recently quashed an indictment against a negro, on the ground that the grand jury was composed entirely of white men, and that the law excluding all persons other than white men from serving on juries is unconstitutional.

Negro Teachers.—The author of "Other Fools, and Their Doings," pays this somewhat rhetorical, but just tribute to the noble women who went forth to add value to the freedom, which, under stress of military necessity, the nation had given to the negro slave—a tribute which will appear more just as the history of our noble workers becomes better known:

"While from thousands of homes brave men came with flaunting flags, and beating drums, and booming cannons, singing as they marched,

'We are coming, Father Abraham,
Three hundred thousand more,'

from out those same homes stole a procession of women, not clandestinely, not timidly, but brave of soul and strong of heart and inflexible of purpose, though without ostentation. The Bible and spelling-book were their only weapons, and their song was of 'the mercies of the Lord forever,' and their 'trust under the feathers of his wings!' 'Neither the terror by night,' 'the arrow by day,' 'the pestilence in darkness,' nor 'destruction at noon,' nor the 'thousands falling on their right hand, and on their left,' could make them afraid; 'because they had made the Lord their strength, even the Most High their refuge.' They went forth to 'tread upon the lion and the adder, the young lion and the dragon.' Scorn, insult, slander, poverty, loneliness, sickness and death, they trampled under their feet; for 'through the work of the Lord were they made glad,' and they 'triumphed in the work of His hands.'

“Away on in the Elysian fields of Heaven, when the cycles of eternity shall have encircled the universe, and rolled back upon their track in such repeated and intricate mazes as only the Infinite mind can trace, they shall receive from the lips of the ransomed of all nations, ‘the blessing of those once ready to perish;’ and the blessed assurance that the torch they lit in the Freedman’s hut, lit a beacon that illumined the world.

“If the South is saved to civilization, its chief human Saviour was ‘the nigger school-teacher.’”

Capt. Payne, who was ejected from the Indian Territory, which he invaded last spring in defiance of the President’s proclamation, again defies the Government and the Courts, and has gone to the Territory with a company of men. Parties in St. Louis have purchased machinery and various kinds of goods for his colony, and the issue is made most unequivocally with the Administration. We anxiously await the action of President Hayes.

The Poncas, of whose wrongs we spoke in the last number of the *MISSIONARY*, failing to receive justice at the hands of Congress, have commenced a suit to recover possession of their houses and lands now held by the Sioux, to whom the General Government has ceded them. The plaintiffs rely upon the fact that the Constitution of the United States makes a treaty a part of the supreme law of the land, and also extends the judicial power of the Government to all cases in law and equity arising under treaties; and they have in their favor established precedents by the courts for applying to the treaties with themselves this provision of the constitution. Judge Dundy has decided that an Indian is a *person* within the meaning of the laws, and, therefore, discharged from the custody of Gen. Crook the Poncas whom he held for the purpose of forcibly returning them to the Indian Territory from which they had escaped. Thus it is decided that they may have the question judicially tested in the Federal courts whether they have been illegally restrained of liberty. This suit is to determine whether they may have not only their liberty, but their homes which have been forcibly taken from them in violation of solemn treaties.

ENCOURAGING SIGNS OF THE TIMES.

(From the Fisk Expositor.)

Few things can be more gratifying and cheering to those engaged in the grand work of educating the colored people in Tennessee, than the fact that those having charge of educational affairs in the various towns, named below, either have, within the past few years, organized graded schools for colored youth, or are now taking steps for organizing such schools: Clarksville, Trenton, Shelbyville, Brownsville, Jackson, Union City, Bolivar, Paris, Covington, Pulaski, Columbia, Fayetteville, Mason Station, and perhaps some other towns. Another thing that all who are engaged in the educational work in the State, ought to regard as a hopeful sign, is the fact that the last Legislature, in all its zeal for retrenchment, made no effort to reduce the income of the free school system. This, and the fact, that much complaint was uttered by the people all over the State, because of the suspension of schools consequent upon the postponement of the collection of taxes by the Legislature, show how deeply the system of the State has taken hold upon the affections of the masses.

Still another ground for hopefulness is found in the fact, that, whereas, year before last, not quite 39 per cent. of the colored children of the State were enrolled in the free schools, last year nearly 49 per cent. were so enrolled. And there are reasons for believing that the superintendent's forthcoming report will show equally encouraging figures.

HELP WITHOUT MONEY.

The Rev. H. E. Brown, of whose evangelistic work under the auspices of the Y. M. C. A. of the South, and among the colored churches of the South, we have spoken, makes at once a suggestion and an appeal which must strike every one as exceedingly practical, common sense and valuable. His letter which is given below will explain itself. We urge, most earnestly, upon the Christian scholars of the North this opportunity, without cost of money, and with but little expenditure of time, for doing a most valuable work for the colored people. If men of acknowledged authority in their several departments of science and art would furnish such articles as are asked for, the result must prove highly beneficial to these people who so much need, and are so eagerly seeking, knowledge in regard to practical matters on which depends largely their welfare. The physician, the lawyer, the farmer, the political economist, the scientist, all these might with great profit to these people respond to this call. We trust that the mere suggestion of Mr. Brown will prove sufficient to call forth abundant answer:

“LANSING, MICH., July, 1880.

“DEAR SIR: An opportunity is now presented for leading scholars to afford substantial help toward the solution of the colored problem of our country. Colored editors of ten papers, chiefly for colored people, published in Washington, Charleston, Raleigh, New Orleans, St. Louis, and other Southern cities, request for publication a series of scientific articles, of about a column's length, say a thousand words, such as would be, at once, helpful to ministers, teachers and students, and would stimulate future inquiries among all classes. I am aware that the preparation of such articles will cost valuable time which can scarcely be spared from pressing duties; but the promise of benefit to the colored race is so great in the elevation of tone of their papers, and in anticipating so-called infidel science, that I take the liberty to ask you to prepare, and send me, one or more such articles, that I may copygraph, and forward, gratis, to the several editors who desire them.

“Yours truly,

“HENRY E. BROWN, *Secretary*

“for *International Committee of Col. Dep't,*

“Y. M. C. A.”

THE TWO PARTIES AND THE CHINESE.

Ah Sin does not vote even once; Patrick O'Flannigan does as often as that, and is capable of doing even better if occasion should require. Ah Sin is, therefore, exposed to such kicks as Patrick may ask for at the hands, or rather the feet, of the politicians, while both parties vie with each other in throwing to Patrick such sops as may conciliate his good will. Under Democratic Government, a class which has neither chains upon, nor ballots in its hands, is an anomaly impossible to harmonize with its surroundings, as it is also defenceless against the assaults of

its enemies; it has neither weapons for its own protection nor a reward to offer for that of others. What Pat, who votes, may ask for as against Ah Sin, who does not, the average politician is ready to promise, even when constitutionally prohibited from granting. And this promise has been made, it is humiliating to confess, not simply by sand-lot demagogues, but by aspirants for the highest offices under our Government.

The arrival on our Western coast, and the presence in our land, of less than a hundred thousand Chinamen is gravely spoken of as a fearful inundation which in some way must be arrested; but the tide that flows steadily in upon our Eastern coast from Ireland and other countries, is regarded as a blessing rather than a danger. If we seek for an explanation of this difference, it will be found to be at bottom simply this: Patrick does not like Ah Sin's frugal, industrious, economical habits, which enable him to live and labor cheaply; so he flourishes his ballot over the head of the politician, and his shillalah over that of Ah Sin, and says that he must go, while all seekers for office either echo the demand, or more mildly assert that his coming must be regulated.

A candid examination of the testimony taken by the Committee of the United States House of Representatives last year in California, will leave the impression that the Chinese characteristics which give most offense to the sand-lotters, whose voice both great national parties have heard, and to which they have also made responses which ought to mantle our cheeks with shame, are just the ones above mentioned. Such men as the Mayor of San Francisco, indeed, complain that China Town is not much like Beacon Hill in beauty or cleanliness; that there are women among these people not so pure as they ought to be; that many of the men lie quietly in opium dens under the influence of that subtle drug instead of assisting, under the stimulus of whiskey, at primary meetings and at the polls, as good politicians should. Charges to this effect are made, but the evidence taken shows that the real ground of complaint is that the Chinaman is sober, industrious, reliable, and likely to be preferred as a laborer to Patrick and Bridget.

That the necessaries and comforts of life are to be bought, by those who need them, more cheaply in a market supplied with Chinese labor, is not deemed worthy of consideration; the great fact which demands attention is that Patrick must forego his numerous holidays, his whiskey, and his devotion to politics; must settle down to, and accomplish, a vast amount of honest and skillful labor, if he shall successfully compete with the Chinese, which is an evil the two political parties must promise to abate as the condition of having his support at the polls.

The fact comes back upon us that the ballot is necessary, under our Government, for the defence of every class of citizens; and the education of the voter is a necessary defence of the Government against the ignorance of the ballot. Neither the wisdom nor the virtue of the statesman can be relied upon, for he everywhere becomes a demagogue, if demagoguery continues to be the road to office, as it is everywhere among ignorant voters. Our salvation must be found, not in the virtue of the statesmen, but in the intelligence and virtue of the people.

INDIANS, RESERVATIONS AND RAILROADS.

There are in all one hundred and twenty Indian reservations scattered over the country, chiefly west of the Mississippi River, aggregating more than one square mile of land to each man, woman and child of the 252,897 Indians, exclusive of those in Alaska, which compose our Indian population. This is equivalent to giv-

ing three times the area of New York State to one-half the population of Brooklyn ; only these people do not hold this land in severalty, and, therefore, are tempted by its abundance to roam over it as hunters, and are discouraged from building on it and cultivating it as owners because of the uncertain tenure by which it is held. That there has been such a decided tendency toward civilized life, under all such discouragements, as is shown by the last Report of the Indian Commissioners, is most encouraging.

The five tribes longest settled in the Indian Territory, now called civilized, number about 60,000 souls. More than half of these can read. All wear citizens' dress. They have a school-house for every 312, and a church-building for every 458 inhabitants. During the past year, they cultivated more than 22 acres of land for each family of five persons, raised more than 263 bushels of grain and vegetables, and owned five and one-sixth horses or mules for each family. This favorable showing would appear even more encouraging from a full exhibit of all the statistics given in this Report, to which our readers are referred.

The showing for the other tribes is fully as encouraging, when it is remembered that their circumstances have been much less favorable. In fact, it appears evident that the progress of these people has been great just in proportion to their opportunities; that what is lacking is not susceptibility to civilized life, but opportunity for adopting it, which we have denied them. Give the Indian the chance, and he will become a civilized and valuable citizen. About 77,000 among the remaining tribes wear citizens' clothes and own more than 11,000 houses, 1,212 of which have been built during the past year. Eleven thousand and eighty-one can read, and 1,717 have learned the art within the same time.

It is significant that the five tribes above mentioned expended \$156,856 of tribal funds for schools, while the Government added \$3,500 for this purpose. Among the other tribes, \$13,043 of tribal funds were raised for schools, and the Government appropriated \$164,702. That is to say, these five tribes numbering 60,000 raised, in round numbers, twelve times as much for schools as all the other tribes, and only \$12,000 less than the Government appropriated to all the others for school purposes; and the Government expended more than forty-seven times as much upon the other tribes as it did upon these five.

This would seem to indicate, even to an average Congressman, that the cheaper policy would be to give the Indian a chance to take care of himself. Aside from the discouragements to a civilized life furnished by the amount of land occupied by the Indian, and by the kind of title he has to it, it should be remembered that much of this land is valuable and presents a strong temptation to the white man's greed, and that it lies, often, in the direct line of advancing civilization, an almost insurmountable barrier to its progress. We cannot reasonably be expected to double the length of our railroad lines, simply to build them around lands which ought to be opened up by them. The North-western and Milwaukee railroads, in their westerly march, have nearly reached the Sioux reservations. These cannot be entered except by force, or with the full consent of this tribe. The right of eminent domain, under treaty with our Government, belongs to it, not to us; to the individual members of the tribe, and must be surrendered with each one's consent, or not at all. These roads are not willing to pay what is demanded for the right of way, and are preparing to enter without permission. The probable result will be this: the roads will enter; the Indians will resist; the army will be sent in to punish them for murder; and after a war that will cost many lives and millions of money, the roads will be built, and the remnant of

Indians forced into some other reservation. Of course, we cannot allow this people to throw a barrier across the Continent; the road must be built.

The fact is, the whole policy of treating these people otherwise than as citizens who are to be fitted for the privileges, and from whom are to be exacted the duties, of good citizens, is foolish, wicked, costly and suicidal. Is it not time for the good common sense—we say nothing of the humanity—of the American people to declare that this shall be done now; that the rights of these people shall be wisely and righteously adjusted to both our and their highest interests?

BETTER HOMES FOR THE COLORED PEOPLE.

That the subject of village improvement was discussed in some of the essays presented at the closing exercises of the Hampton School last May is due, doubtless, to the fact that some of the teachers came from Stockbridge, Mass., and belong to the Laurel Hill Association, rather than to any spontaneous ideas on the part of the students themselves. The idea of village improvement comes as a development and outgrowth of such a degree of *home* improvement as is yet unknown, not alone to the negroes, but to the vast majority of the Southern whites. Not until the log hut has been supplanted by something better, and the idea of improvement has put in floors and windows, has built a chimney and yard fence, has planted some trees and flowers about the house, can it be expected that much interest will be taken in public streets and cemeteries; neither can much be hoped for in the elevation and refinement of the people.

Man is so far a chameleon that he takes his color largely from his habitat, and the observant traveler through the South is slow to believe that much has been, or can be, done for the culture of the negro so long as he vegetates, rather than lives, in the miserable shanties, devoid alike of beauty and comfort, about which flocks of children like so many crows, or scarecrows, are roosting. From such homes our pupils come, and back to such they return. It has been despairingly said that the cultivated Indian gradually, but almost inevitably, sinks back to the level of the home-life by which he is surrounded; rarely has he strength to lift others to his isolated level. This is deplorable, but not surprising. It requires a vast amount of moral heroism to stand out against the universal customs of one's people. It requires more than the strength of one or two men or women to lift up a whole tribe, and except for an evident and wide-spread desire among the Indians to better their condition and change their modes of life, but little could be hoped for from the experiments now being made at Hampton and Carlisle; neither can we doubt that much of the culture received in our schools for the negroes will be lost, or serve only to quicken a sense of degradation, unless special efforts are made to counteract the inevitable tendencies of surroundings when these pupils return to their homes. Educational effort should be largely directed to a practical knowledge of bettering these homes, and to the kindling of a desire to do so.

Historically and, perhaps, philosophically, dress seems to have been developed from ornament. All savages strut in paint, feathers, and skins, intended to set off their charms of person, long before either decency or comfort suggests clothing; and among the colored girls of the South, pains should be taken to develop a womanly pride which will be ashamed of a bare and squalid hut, a pride which, without care, will prove to be mere vanity, delighting in gaudy dress and brilliant pinchbeck. In its present stage of development the South is the Eldorado of the

cheap jewelry peddler, and many a youth, who can without shame sleep on straw, live on corn and get along without shoes, is miserable for lack of a brass ring and pin.

Dress for comfort and not as mere ornament, soap, towels, beds, regulated ventilation, the conditions and concomitants of true culture, these belong to a distinct epoch from that earlier and lower one characterized by love of display. The wise, Christian culture of our schools is intended to reduce this evil, to which the negro is specially inclined, to the least possible dimensions. We aim to make earnest, practical men and women, who shall value all they can acquire either of knowledge or of money, not in its relation to personal aggrandizement, but for its power to lift their homes, families and people out of their present degradation.

But the work of the teacher needs to be supplemented by other saving influences. In no other way could the Southern States do so much for the elevation of intelligence and virtue of its poorer classes, white and black, as by inducing them to build for themselves better homes. In more northerly latitudes, climate compels the erection of houses that are at least well made, and excellence in one particular suggests and gradually secures it in others; but where a hut, floorless and windowless, proves sufficient, nothing better is suggested, and life sustained on that level rises to no higher plane except under special, extraneous provocatives. In the present impoverished condition of these States, and comparative indifference of the better to the degraded condition of the lower classes, nothing can be expected from them, and the suggestion is made to philanthropists who are seeking the welfare of the colored people, whether something might not be done by offering premiums for the erection of homes, and by furnishing, in some way, plans and suggestions which would be helpful to them.

In some States, the negroes have, with good results, instituted agricultural fairs, and have thus stimulated each other to helpful rivalries. Cannot something be done by the offer, through these organizations, of suitable premiums for cheap, but suitable, homes?

Christianity ought, in this 1880th year of our Lord, to be more than a "voice crying in the wilderness;" more than John clad in skins and living on locusts and wild honey. She ought to go forth clad in her beautiful garments. During these two centuries she has ripened much fruit which the world knows is good; she has developed much power of which the world feels its need, and it should not go to the nations and tribes of the earth empty handed, only to utter, as at first, the glad tidings which she was commissioned to proclaim. She should march forth in the greatness of her strength and magnificence of her beauty, panoplied in power and garlanded with her victories, commending herself to man by what she has gained for him. Other avenues have been opened for approach—other than through his hopes and fears for the future life; substantial gains have been achieved for that which now is, and these should be made the allies of Christ and the instruments of the Church. It has taken centuries to build a Christian home, the mightiest ally of the Church; let the Church take it with her along with the school, and not suffer the filth, and discomfort, and degrading influences of the old hut to hang as a millstone about the neck of those she would save. Of man's home here, no less than of the heavenly, "the Lamb should be the light;" his surroundings, person, intellect, every part of him and every interest pertaining to him, should be acted upon by the accumulated influences, and appealed to by the developed advantages and benefits of Christianity. If by some means the log cabins of the negroes can be supplanted by neat and healthful

cottages—surrounded by gardens and shaded yards—more than threefold efficiency will be added to the efforts we are making through the schools and churches.

Send back our pupils from the refining influences of our boarding-schools into the dirt and squalor and ugliness of these cabins, and a large per cent. of our work will be lost.

Attention to the subject, immediate and earnest, is demanded by all the interests we seek, and it is hoped that some one competent to deal with it will give it thought, and suggest some practical way of securing so desirable an end.

THE GROWTH OF IDEAS AMONG THE NEGROES AND INDIANS.

REV. ADDISON P. FOSTER, JERSEY CITY, N. J.

It is a truism to say that the welfare of our country depends on the ideas which are prevalent. No inquiry, then, can be more helpful in determining our condition as a nation than that which relates to the progress of ideas among these classes which give us most anxiety. The Freedmen and the Indians are not the worst classes among us, but they have been the most ignorant, and every patriot is desirous of knowing their present mental condition. A recent visit to the Normal Institute at Hampton, Va., on the occasion of its graduating exercises, gave your correspondent, as he listened to the addresses of the students and conversed with different colored people, an opportunity to collect facts which, though not decisive, are at least suggestive on this point. Undoubtedly, these ideas came largely through the influence of Hampton Institute; but it must be remembered that similar institutions of the American Missionary Association and other boards are scattered throughout the South, and that, through their educated students, these ideas are diffused far and wide among the colored people.

As to *work*, the colored man long since learned the Divine law, that if he would not work, neither should he eat. One could not sit for an hour on the wharf at Norfolk, as we did lately, and watch the colored men about the sloops and lighters and on the docks, without being impressed by the fact that they had learned to work.

The same lesson is just now being diligently conned by the Indians. Carl Schurz, in his speech at Hampton, declared that the Indians were discovering that they must work or starve, that hunting would no longer support them, and that the land must be cultivated for food. A similar truth was uttered by "Bear's Heart," an Indian youth, who made an interesting address in broken English on the same occasion. Said he: "Before I come here, I play; my mother and sisters work. When I go back, my mother and sisters do housework; I dig the ground"—a purpose which was loudly applauded. An amusing story is told of a certain great General who is supposed to sympathize with the barbarous sentiment, "The only good Indian is a dead Indian." Driving out from Fortress Monroe to examine the progress of the Indians at Hampton, he was inveighing against them, and declaring vehemently that they could not be taught to work, when he cast his eyes on a field belonging to the Institution, and there were ten Indian boys vigorously hoeing corn.

As to *property*, the desire is coming to be very strong among both Indian and colored for the possession of land. It is well known that many Indians on Western reservations are seeking an ownership of land in severalty. A similar desire has long stimulated the colored man. We had the honor of talking with a man of unmixed negro blood, who owns in fee simple, about twenty miles from

Norfolk, a good farm of 171 acres. He and a friend purchased together an estate of 342 acres of woodland, paying \$1,300 for it. He took one-half, paid in cash \$200, which he had saved up during the war, and the remainder in three years. He has since fairly stocked his farm, built him a little house, comfortably fed his family off his farm, and secured about a hundred dollars a year in cash. When we met him, he was on the way to Hampton to see his son graduate with valedictory honors. Geo. Sykes, of Lake Drummond, Va., is a man whose name deserves to go on record. Mr. Sykes affirms that eight years ago he was the first colored man in his township who owned land. Now twenty-five own from five to thirty acres each, and have their deeds without encumbrance, while twenty-five others have bought land and are paying for it.

As to *self-help*, we heard the most encouraging words from speakers on graduation day. "We must stand on our own feet," said one speaker, "and must not trust alone to missionary societies or State or individual aid." "No talk," he added, "will make me equal to other men, but I must equal them, if at all, by my own exertions." A striking instance of self-help is more conclusive testimony. We conversed with a certain young Hampton graduate who gave us a remarkable history. He was an orphan. After saving up \$125 by farm work, he went to Hampton for study, receiving no aid, and working summers. At the end of two years, he found he had not more than forty dollars left, so he went to teaching. But he was paid only in orders on the State Treasury, which he could not get cashed except at a discount of generally twenty per cent. With business wisdom, he secured a living by farm-work in summer, saved up his orders on the Treasury, till at the end of three years the State cashed them in full, and then he went back and graduated. Not even Dr. Goodell, of missionary fame, carrying his trunk on his back to Andover for the sake of an education, showed more heroism than this colored boy.

The colored people's desire for *education* has long been known, and the incident just related well illustrates it. The same spirit appears in the support of the "Butler School," situated on the grounds of the Institute, and taught by its graduates. The State of Virginia furnishes funds to keep this school open only five months; but the parents of the children, finding employment in a canning establishment on the Institution's property, gladly pay ten cents a week for each child from their slender wages, and so keep the school open the rest of the year.

As to *responsibilities*, the colored students recognize their duties as leaders of their people. Some of them who would gladly be teachers have found that orders on the State Treasury, subject to ten or twenty per cent. discount for cash, are not very remunerative, and are looking in other directions for employment. Undoubtedly, as skillful farmers and successful merchants, no less than as teachers, they can elevate their people. But at Hampton, a stalwart black man, in a post-graduate address, gave the students a ringing exhortation not to desert, because of its hardships, the vocation of a teacher, "which," said he, turning to President Hayes, who sat before him, "is a nobler position than even that of President of the United States." The responsibilities of the negro for village improvements in the South and for the evangelization of Africa were points dwelt upon by other speakers.

We listened with peculiar interest to references made in the graduating addresses to the relation of the colored man to *other races*. It was pleasing to see the kind and forgiving spirit manifested. No bitterness was shown either publicly or privately because colored teachers had failed to secure their pay. An

interesting essay on "The Advantage of Disadvantages" referred to their ill-treatment in the past, with no word of reproach. One speaker advanced the sentiment that the colored man need not feel specially troubled at his past deprivation of political privileges; that it was better for him not to have much influence in government until he had become fitted to exercise that influence wisely. Other like utterances were made, full of patience, modesty, loyalty, hopefulness and a worthy ambition.

As to *religion*, everything is most encouraging. We attended a revival meeting in a neighboring church, which was conducted with great decorum and genuine feeling, entirely different from the wild hurly-burly of war times. The students of the Institute are carefully trained in religious truths, and it is seldom that a graduate goes out who is not a sincere Christian. The spirit of the anniversary exercises was that of a deep, but unostentatious piety. The same influence is exerted among the Indians. We were told a touching story of "Walking Cloud," an Indian boy whom nothing could move from his stolidity and his unwillingness to put away the badges of his barbarism—his blanket and long hair—till the chaplain of the Institution showed him a picture of Christ on the cross and explained its meaning. This boy, soon afterward taken sick and dying, gave expression in the peculiar metaphoric speech of his race to his desire to live a Christian life.

We are abundantly satisfied that these noble institutions through the South, of which Hampton is one of the best-known and most efficient, are surely and not so very slowly re-shaping the races which are under their influence. We think there was abundant reason for Governor Long, of Massachusetts, in his address at Hampton, to use these words: "Horace Greeley was wont to say that the way to resume is to resume, and so we would say, the way to solve the race problem in this country is to solve it;" and this is what the Hampton Institute is doing.

AFRICAN NOTES.

—The River Binue, one of the great confluent of the Niger, which Bishop Crowther and Dr. Blaikie ascended, in 1854, to a point 400 miles above its union with the other great branch, has recently been explored 150 miles beyond the furthest point before reached by any white man. This was done by the C. M. S. Steamer *Henry Venn*, under the command of Mr. Ashcroft. This voyage was recently described before the Royal Geographical Society of London, which awarded Bishop Crowther a gold watch, valued at £40, for geographical explorations on the Niger. Mr. Ashcroft considers the Binue a most interesting mission field. In no part of Africa has he seen so many flourishing towns—"a good-sized town every mile along the bank of the river for a long distance, thickly populated." He says: "I spoke to the kings at many of the heathen towns, and they were all willing to learn the white man's book, and that their children also should learn."

—The Royal Geographical Society, on the 26th of April last, was visited by Rev. C. T. Wilson and Mr. Felkin, who had just arrived from Central Africa, and with them were three ambassadors from King Mtesa's court in Uganda. These were introduced as "Earl Namkaddi," "Earl Kataruba," and "Earl Sawaddu," nobles of the second rank at home. These men are described as of slight build, very black in color, and with features more bright and intelligent than in the common negro type.

It was in 1863 that Speke and Grant discovered the great lake Victoria Nyanza, and made known to the world the existence of Uganda and its people. Since then only four whites have visited that country—Mr. Stanley, M. Linant de Bellefonds, Col. Long, and Dr. Emin Effendi, until the visit of Mr. Wilson, who returns with the first natives who have visited Europe from that region.

—The Peninsula of Sierra Leone is 22 miles long by 12 miles broad, with a population of 37,000, all of whom excepting about 4,000 bear the name of Christians. About one-half of these are connected with the C. M. S., and the remainder are for the most part Wesleyans. It became a diocese in 1852, and may, with as much propriety, be called Christian as England or the United States. It is no longer considered missionary ground. The church sustains itself, and the whole peninsula is divided up into parishes, the same as England, each one having its own clergy, Sunday-school and church council. The cost of all is met by voluntary subscriptions, as it has been for nearly twenty years. Three hundred and forty-three persons partook of the Lord's Supper at Lagos last Easter Sabbath, members of one church, which during the past three years has contributed no less than £3,412 for church purposes.

Sierra Leone is the oldest, but not the only, mission of the Church Missionary Society on the West Coast of Africa. Yoruba has eleven stations, thirteen African clergymen, more than two thousand communicants, and nearly six thousand professing Christians; and the Niger Mission, begun 23 years ago, has its African bishop and clergy, two hundred communicants and 1,500 Christians.

—ROBERT ARTHINGTON AND THE ENGLISH BAPTIST MISSION.—It is difficult to decide whether to admire most the overflowing love which prompts his gifts, the large, unsectarian spirit with which they are bestowed, or the wisdom with which they are placed and limited. Evidently, he has profoundly studied the problem whose solution he feels called to attempt. He has just written a letter to the directors of the English Baptist Missionary Society, offering 4,000 pounds toward putting and maintaining a steamer on the Congo River, for the use of the Congo Mission of that Society. He writes:

"I believe the time has come when we should make every necessary preparation to carry out the original purpose of the Congo Mission to place a steamer on the Congo River, where we can sail north-eastward into the heart of Africa for many hundred miles uninterruptedly, and bring the glad tidings of the everlasting Gospel to thousands of human beings who are ignorant of the way of life and immortality.

"I have, therefore, now to offer your Society a thousand pounds toward the purchase of a steamer, of the best make and capacity, every way suitable for the purpose, and its conveyance and launch on the river at Stanley Pool, and three thousand pounds to be carefully invested, the interest only to be used for the perpetual maintenance of such steamer on the Congo and its affluents, until Christ and his salvation shall be known all along the Congo from Stanley Pool to the first cataract of the equatorial cataracts of the Congo—beyond the mouths of the Armvimi and Mburu Rivers."

—The Uganda envoys from King Mtesa's court sailed on the 22d of June for Aden, whence they will take the British-Indian steamer to Zanzibar; the closing of the Nile route making it necessary for them to return by way of the East coast. Mr. Felkin, whose health will not admit of his going back to Uganda, accom-

panies them to Zanzibar and will return to England. They will be conducted to their home by Mr. Stokes, who is on the coast making the necessary preparations for the journey. They carry back valuable gifts, have seen much of England's civilization and the fruits of her religion, and it is not unreasonable to expect that the future of their country will be greatly influenced by this visit of her intelligent chiefs.

ITEMS FROM THE FIELD.

FISK UNIVERSITY.—The following statistics relating to the religious condition of the University were read at a meeting, held on the day of prayer for colleges: In Model School—Number of Christians, 35; not Christians, 56; total, 91; percentage, 38.4. Normal School—Number of Christians, 61; not Christians, 55; total, 116; percentage, 52.5. Collegiate Department—Number of Christians, 77; not Christians, 9; total, 86; percentage 89.5. Total number in school, 293; number of Christians, 194; percentage, 59. This meeting occurred in the midst of, and was followed by, great religious interest, which greatly reduced the percentage of non-religious students.

TOUGALOO, MISS.—A young woman, who has been teaching, writes to Mr. Miner, of Tougaloo, a letter which, although intended for no eye but his, we think ought to be seen by others. She is explaining why she has not returned to school: "I have had bad luck again in collecting what is due me from the people. They all promised to pay me by the first Saturday of the month, but they did not; so I am left with but little money for going to school.

"Mr. M. I am very sorry! Sorry and hurt to my very heart, to think how I have longed to go to school and learn something, and now I am not able to do so and pay for my own board. Probably I could do so, but I have a poor afflicted mother to help, and six younger brothers and sisters and an orphan cousin; all of them I must help. I am 23 years old to-day, and I have craved to go to school ever since I was seven years old, which is sixteen years I have craved for it; and all the time I have gone, after all, is not more than one year and five or eight months. And now I am almost discouraged of ever going to school like I want to go, that is, to bear my own expense."

MILLER'S STATION, GA.—Rev. J. R. McLean, after an absence of seven years, has taken a vacation trip to his old home in McLeansville, N. C. He reports a good work at that point by Rev. A. Connet, the examinations and closing exercises of whose school he attended. Among many changes noted, he says: "Perhaps the greatest is in some of the plantations. Where once there were from 50 to 100 slaves and from 30 to 40 horses and mules, with large barns, granaries and many cabins, desolation now reigns. One cause of this is the low wages paid for labor (for men, \$6.50 or \$7 per month; for women, \$3), which causes the young men to leave home and work in the tobacco factories. These are schools of vice, as are all places in which young men congregate free from restraint; and the money earned is speedily spent in forming evil habits. In looking over these desolated plantations, I could but be reminded of the prophecy of Jeremiah iv., 27, and Isaiah v., 9-25. As I talked of these things with the only one left of those who formerly ruled over my home and people, it seemed as if the frown of God was resting upon these old homes. May God speed the day when men of all races shall love Him as a common father, and each other as brethren."

ANNISTON, ALA.—The Iron Company whose furnaces are at this place, which is about to erect also a woolen mill, is doing much to improve the condition of the colored people. The neat church edifice and parsonage, occupied by the Rev. P. J. McEntosh, were largely built by this Company.

The parish school taught by the pastor, assisted by Miss R. Cruikshank, a graduate of Talladega, closed on the 30th of June a successful term. Miss C. was able to add music to the list of studies, to the great advantage of both school and church. In this she was much aided by the valuable gift of an organ from Mr. Robert Cushman, of Pawtucket, R. I.

The need of women missionaries and teachers, to visit and labor in the homes of the colored people, is deeply felt and strongly urged by the pastor.

THE FREEDMEN.

REV. JOS. E. ROY, D.D.,

FIELD SUPERINTENDENT, ATLANTA, GA.

A JULY VACATION.

"Once at Clifton Springs, always there." That is the proverb. Well, why not? Dr. Cuyler boasts of his thirty years at Saratoga Springs; and he has been a tolerably healthy man, able to do some work in preaching and writing for the newspapers. Multitudes of other people go to the same place year after year for rest and recuperation; and so do many find it to their inclination and profit to come to these springs, season after season. The make-up of Dr. Foster's Sanitarium develops a peculiar home feeling. The judicious medical treatment, if needed, is an attraction. The water, with its sulphates of lime and magnesia and soda, has in many cases a remedial quality. I think that within the time I get more of revivification here than I could get anywhere else, and so I am now on my fourth summer at Clifton.

Nor can I refrain from saying that I find a peculiar pleasure in coming back to this place, where, during two years of enforced respite from labor, God was preparing my mind for the transition in His life-plan for me, by which I was to be taken from my own dear West and set to doing much the same work at the

South, which I have already learned to love. Here I told the Lord that if He would only let me up so that I could again preach the Gospel of His dear Son, I would go anywhere, even to the ends of the earth. But I may as well confess that when He took me at my word and pointed out the field, it did cost a struggle, a night without sleep. Up North to have been a good friend of the slave was one thing; to go down and put one's self by the side of the depressed ex-bondsman, to take chances with him, to try to lift him up, that was another. Now I bless God for the joy of the work. It is a missionary service without the labor of acquiring and using a strange language. It is in some sense the work of a foreign missionary without going from under the flag of my own country. I feel unworthy of the gratitude of these people, of whom the Master speaks as "these my brethren." These two years I have gone everywhere from Virginia to Texas, without receiving one word or act of discourtesy, but with many tokens of approbation, from my white fellow-citizens.

I find this also a good stand-point from which to look back upon my field, to review the work of the year gone by, to devise for the next, and also to catch

the inspiration of Northern interest in this work. Here are Christian and patriotic people from all parts of our country and from all branches of the Church of Christ. A single address before them in the chapel, in behalf of Christian education among the Freedmen, elicits a gratifying expression of sympathy, and imparts an impulse to the cause through several denominational lines.

In the review, this seems yet the exigent work of the time. It is not the caring for one, two or three new Territories or States at a time, but for five millions of people scattered over fifteen States, who are needing, all at once, the helping hand. This going back and forth makes one realize that this is all one country, with one language, with one history, with one Christian religion, with one interblended destiny; that the comfort of the whole body must depend upon the welfare of every member; and that so our common patriotism requires the uplifting of these lowly poor. This glance back over the field brings immense encouragement as to the results of this evangelizing process; brings assurance that, if it is only prosecuted with vigor, there need be no fear as to the outcome of the great act of emancipation; and brings evidence of cheerfulness and happiness among the hundreds of workers, Northern and native, male and female.

As my eye takes its usual course and sweeps around the coast from the point where the old Mason & Dixon's line struck the Atlantic to the boundary of Mexico, all the way it brings up colleges and professional departments, and normal institutes and high schools, which, under the management of this Association, are sources of light, fountains of blessing. It brings up the hundreds upon hundreds of primary schools, in which, during the last year, the native teachers of our own training were instructing their one hundred and fifty

thousand pupils. It brings up the seventy churches of the primitive faith, which are the outgrowth of that educational scheme, and which as to their influence for good, by their character are multiplying their number many times. It brings up the multitudes of youth in those higher schools, who are ambitiously taking on a Christian cultivation that they may use it for the good of their people. It brings up those Christian congregations so hungry for the word of God, so anxious for the best things in church-life. It brings up, too, those masses, beset with ignorance and superstition and unthrift, who need to be rallied by some worthy aspiration. And then it turns with all hope to that corps of men and women, who, under God, have wrought such great things already, whose excelling in the passive virtues has commanded respect, and made it so comfortable for those of us who come to join them now, and whose service for the Republic and the Kingdom makes them high benefactors in our time and land.

Clifton Springs, N. Y.

DISTRICT OF COLUMBIA.

Lincoln Mission.

REV. S. P. SMITH, WASHINGTON.

One of the most beautiful sights on the streets of Washington, on the 5th of July morning, was the colored Sunday-schools coming out from different churches, going to Howard Park, Vaux Garden and other places to pass the day. The little ones seemed to be in a delirium of happiness while marching on the street, keeping step with the music, as their banners floated in the air.

But we felt very sad to think that our poor children at the Lincoln Mission did not have this privilege. They could not go because we have not enough teachers now to look after them. All the teachers who taught here during the winter, left on the thirteenth of June and will not be back until September.

Some thought that it would be well to close the school during the summer; but others thought that we had better continue it, if we could have only five teachers and fifty scholars. We do not expect to have so many scholars in the summer as in the winter; but what we lose in quantity we hope to gain in quality. Moreover, to keep up the school through the summer, will aid us in our church-work.

It has been said that this school cannot be carried on successfully here in the summer, for it has been tried and uniform failure has been the result. But if the Lord be with us we shall endeavor to carry on the work; if we fail, it will be no more than what has been done already.

One of our greatest difficulties is to secure teachers; we have tried very hard to get some from among the colored people, but have few as yet.

We are very grateful to those who have come from the Colored Presbyterian Church in the city to help us. But we feel especially thankful to Mr. J. W. Cromwell, editor of *The People's Advocate*, a colored newspaper, published in the city. He holds a high position in one of the Government departments here, but this does not make him forgetful of the children of his humbler brethren. He is found every Sunday afternoon at the Lincoln Mission (unless called away from the city) teaching the youth some truth from the Bible.

Indeed, he manifests such zeal in our work that we cannot but believe him to be one of our warmest friends. He is our example for all educated colored young men.

ALABAMA.

Florence and Her People.

REV. GEORGE W. MOORE.

Florence is one of the prettiest towns in Northern Alabama. The climate is fine, the water good, and the scenery picturesque. It stands upon the banks

of the majestic Tennessee, which is fast being opened to navigation; boats now come here from the Ohio and Mississippi rivers, and it is intended to open its channel so that it shall be navigable as far as Chattanooga.

This is a land of abundant foliage, and one cannot but be attracted by the beautiful gardens of flowers and groves of cedar. To those seeking rest, or health, the springs of various kinds of water and the wholesome food are especially welcome.

Good air, pure water and magnificent scenery, ought to have a good influence upon its people, and it may truthfully be said that Florence furnishes a good example to our race; her people are healthy, cheerful and hospitable. Some of them have nice homes, and there seems to be a disposition in all to improve their condition. To this end, they have societies, schools and churches, and, last but not least, they work.

One of the additions to the town is a beautiful Congregational edifice, which is a little gem, and the people, irrespective of race, say that it is an ornament to the city; but, best of all, it is paid for.

The A. M. E. and Baptist denominations have large and prosperous churches. The Sunday-schools of all the churches are well attended and in a flourishing condition.

The educational work of the county is in full blast; the whites have good seminaries and normal schools and our people have good common schools. The school at Florence, under the management of Mr. Y. A. Wallace, is a centre of quite a number of schools taught by students of the Baptist Institute, Central Tennessee College and Fisk University. The great need of the place and demand of the colored people, is a good Normal school. These common schools would become feeders of this Normal school, and thus meet a great

need of the county and do much good for the State.

Another mark of progress may be seen in the effort some have made, and are making, to get farms. I am told that some of our people in this county have farms containing from ten to three hundred acres. The crops are unusually good this year. If we have rain soon we shall have fine crops of corn and cotton.

With the church to Christianize, and the school to educate the people, and the plow to cultivate the soil, the county of Lauderdale may well be considered a power for good.

LOUISIANA.

Lady-Missionary's Letter.

[Without designating either the lady or her field, we give a letter from a missionary among the Freedmen in a Southern city. These devoted women, for whom there is a vast work, under many discouragements and difficulties are carrying the Gospel of sympathy and comfort into the lonely cabins in the South, and helping in many ways our larger and more fundamental work. It would be a great mistake to withdraw needed funds from our teaching, and give them to the visiting missionary, but it would be a great loss in many ways, not to multiply the number of those whose mission is to visit the mothers in their homes, carrying the Gospel of cleanliness and thrift, and a knowledge of wifely and motherly ways, to those who are to shape so largely the next generation.—ED. MISSIONARY.]

I must tell you of my experience last Sabbath in the "House of Refuge." At 3 P. M. I took a car up the long, beautiful, white shell-road—through "St. Patrick's Cemetery"—to the Institute buildings, expecting there to meet our superintendent and teachers. For some reason they were detained, so I had to proceed, though trembling and alone.

The position can be appreciated only by those acquainted with the history and training of these poor children. During the school hours, for our benefit, boys were screaming, dogs snarling just outside the doors, pupils called out, and once the whole school utterly refused to sing the hymns so pleasing to them.

This made me afraid of what might occur to-day; but the service must not be given up, though the door was locked and the "key lost"—the bell overturned, and no official to be seen about the grounds. Trusting, however, for guidance, I followed one of the boys through the yard and work-house to the little chapel, where all had been to mass in the morning. Thirty or forty were awaiting our arrival, and I am sure the Lord helped me, for that wild, uproarious group, through the hour, remained quiet and gentle, while I had no difficulty in interesting them.

My Sunday-school class in Central Church is a great joy and help in my work. Commencing with thirty little ones, the names have increased to one hundred and twenty. Through these, I find entrance to many homes otherwise closed to all religious influences.

Nothing is so pleasing to the mother as interest taken in her children, and many interviews, following these friendly calls, will long be remembered. Only kindness and welcome do I receive everywhere among them. I have learned truly to pity these poor mothers, who tell me, with tears, how hard it is to bring up their children properly in the midst of all this abounding iniquity. All I can bring under the influence of the A. M. A. work I deem a great gain.

During the last three days I have visited thirty-four families. Quite a good number were promised for church and Sunday-school.

One Sabbath I was pleased to see in church three mothers and ten children whom I had visited during the week. There are many discouragements attend-

ing these efforts, but there are also many rewards—many bright, happy faces, and many happier homes; many children learning good, rather than all evil ways; and so the days go by, while we take courage in the growing work, hoping that the little seeds, as well as the greater, will take root and grow.

TENNESSEE.

Better Prospects of Memphis—Effect upon School-Work—Value of Industrial Work—Hopeful Outlook.

REV. A. J. STEELE, MEMPHIS.

In October, 1879, few were hopeful of immediate prosperity for Memphis. All her interests seemed paralyzed, her best friends discouraged and even hopeless.

But now, in June, 1880, all is changed, despondency and fear have given place to the utmost assurance of a great future for the business and social influences of the city.

The business season just ended has been one of unexampled prosperity in the history of the city; all classes have been kept busy; and as the sanitary improvements, including a complete and almost perfect system of sewerage, and durable street pavements, are pushed forward, little fear is felt of another visitation of the fever this year.

Our work has seemed to take on new life and vigor, and the year just closed, though cut short two months by the fever, has been one of special success in every respect.

Though an unusual number of our students have continued teaching during the year, our classes have been constantly full, the enrolment being in advance of last year and the attendance more steady.

In industrial work, such as may be undertaken in a day-school, we have met with every encouragement and success. The sewing classes, two each day, have done much in learning to cut garments and in the various branches of needle-work, knitting, etc. The class

of older girls in nursing and care of the sick has been a feature of interest. A prominent physician said of the examination which the class passed, "If your class answered those questions they ought not only to make safe nurses, but also fair physicians." We hope another year to have better facilities for this work, meeting as it does a sad need in colored homes, and at the same time the most hearty approbation of both colored and white people.

Our closing exercises were of the usual nature, the Junior classes having their exhibition for the benefit of the library, and netting \$50 for that purpose. Then followed the public session of the Literary Society, under the management of its members, and the graduating exercises, at which three young men received diplomas. The address given on this occasion by Judge Pierce was heartily appreciated and enjoyed by a large audience of both colored and white people. He also presented the diplomas in a manly, earnest address to the graduates.

The final, and perhaps most significant, meeting of commencement week was the Alumni, at which about a dozen of the graduates of the school—nearly all who have been sent out—gathered, with teachers and a few friends, for a pleasant evening. The refreshments were followed with the usual orations and speeches, and did much to gain for the school an earnest working constituency.

We are rejoiced that Mr. B. A. Imes, of Oberlin, accepts the call of the church here, and hopes to enter upon his work in October. Mr. Williams, of Talladega, who has supplied the pulpit this year, has done faithful, earnest work, but his health will not allow him to serve the church longer than till a regular pastor can be found to relieve him.

Everything, the interest of our students, the appreciation of the colored people, and the growing sympathy of the best class of the white people, as indicated in the lecture course given by

prominent gentlemen to the school during the year, and by their aid to the school in other ways, points to a successful and growing work for the future.

Flower Mission and Care for the Sick.

MISS HATTIE A. MILTON, MEMPHIS.

[The training school for nursing, at Le Moyne Institute, is doing good work, not simply in giving instruction that will fit the pupils to become intelligent and efficient nurses when they have gone to their homes, but in visiting and caring for the sick now. Under instruction from their teachers, they have done much for the sick among the poor of the city. Miss Milton tells below of the Flower Mission she started in the City Hospital.—ED. MISSIONARY.]

Yesterday I asked the girls in the sewing class to bring me flowers for the sick at the City Hospital. They were very glad of the opportunity and brought sixty bouquets of our lovely roses and some honey-suckles. I took them to the Hospital, where I met, by previous appointment, the lady-missionary among the whites, and assisted her in conducting the services in the white ward.

Then we went to the colored ward, which she had not been in the habit of visiting, gave each patient a bouquet, which was very gratefully received, after which we had a short service consisting of Bible-reading, prayer and singing. We then passed through all the white wards, giving each inmate a bouquet. We came away leaving many happy hearts and smiling faces. One old colored man, who was dying when I gave him the flowers, and passed away shortly after I left, said to the nurse with his last breath, "Take these three spring-chickens" (sent to him by a friend from the country) "and give them to the teacher who gave me the flowers." The chickens came, and I shall have an opportunity of making some of the sick ones happy with them. The girls are very much interested in working for the comfort of the poor and sick, and have asked permission to go with me on my visits. They have been making some garments for orphans, in the sewing class, and have enjoyed the work. They ask me to tell them about the poor and sick while they are sewing. I trust the Holy Spirit has touched their hearts.

AFRICA.

MENDI MISSION.

MR. NATHANIEL NURSE, GOOD HOPE STATION.

We have about a mile of land connected with this station. On this the natives have built a number of "fackies" in which they live. I noticed one afternoon, as I entered one of them, a man before the front entrance; and upon going to see what he was doing, my attention was attracted to a large piece of country cloth spread outside, and in front, of the door.

I asked the man what it was there for. He could speak English, but did not want to tell me; however, when he saw that I could not be put off, he said that it was there to keep away sickness and death from their facki; that they

put their trust in it as their God. I said, "Would you like me to put you on the ground, walk on you myself, and let other people do the same, too? Would you think that I liked you very much?" He said "No." I said, "Now you say that you put your trust in this cloth to keep away sickness and death; if a person has anything, as silver or gold, which he values, he will keep it in a secure place, because he values it. Now you show how you value what you put trust in; you are walking on it yourself, and others are, too; the rains will soon come, which will cause it to rot, and then it will be thrown away." The head woman of the facki was there, (they were without a head man, as he

died only a few weeks before this,) as I spoke to this man, and another one who would explain what I said to her. I asked if this cloth was here when their head man was alive. They said it was. I added, "Then, you see, he got sick and died; this cloth was not able to save him." They admitted it. I said, "There is nothing man can make that can be worshiped as God, neither silver nor gold, nor anything; God made all, and has made man. If you worship a tree, and say that man has not made that, God made it. He lives in Heaven, and has made man, and there is nothing that man can take in place of Him, and if you will believe that, and put your trust in Him, He will save you through His Son. If at any time you believe what I have told you, but are afraid to take away the cloth yourselves, send for me, and I will come and take it up." They explained it to the head woman, and while I was there, they took the cloth up and threw it away. I thought it was best to have it at the Mission, as a memorial. I asked one of the men to bring it to the yard some time when he was coming that way.

The head woman of this packi now comes to our church every Sabbath, and on the first Sabbath, when she was dressed for church, she brought the cloth in her hand. The act of doing that showed that she gave up all. I was speaking that day on the long-suf-

fering of God, and inviting sinners to accept Christ who was waiting to receive them. I said that although the heathen cannot read His word, they have a conscience, and naturally know that there is a God. In speaking about that, I referred to this case, and had one of the brethren bring the cloth into the church and show them. I exhorted them concerning the life that we should endeavor to live among these people. Many could not refrain from tears. I was much encouraged myself. I had almost given up, thinking I could not do anything, and that the Lord had not called me here. I have trouble in getting the people to church, but, when visiting them in their packies, I have a chance to bring the truth home to them, and have made it my special duty to visit the packies twice a week. While I cannot speak the language myself, I endeavor to avail myself of every opportunity of doing all the good I can. In many of the packies I find some that can speak broken English, so I speak to these and ask them to tell the others what I say. Sometimes I have a chance to speak to the parents about bringing up their children, especially if I see any that are disposed to accept civilized dress, but allow their children to go anyhow, and do not even send them to school. An ordained missionary is greatly needed for the advancement of the work here.

THE INDIANS.

LA POINTE AGENCY.

DR. I. L. MAHAN, U. S. INDIAN AGENT.

I have just returned from Lac Courte d'Oreille, where I have been to deliver the annual goods and supplies, and to superintend the farming operations carried on upon that reservation. Garden and field seed had been sent forward early in the season, and the farmer and assistant had progressed finely with the work. I found a larger number of

Indians gathered upon the reservation than at any time since the first year I came to the agency. This is accounted for by reason of the late visit of three of their chiefs to their great father at Washington. The report had gone abroad among the roving bands that the bills had passed Congress, and they expected to meet the Indian Commissioners to counsel upon the sale of their timber, from which they believed

they were to receive large sums of money.

All the roving Indians within a hundred miles had gathered, and were awaiting my arrival. I soon put their minds at rest, however, on that score, and informed them that those who helped themselves the Government would help, but no others. In looking over their patches, for their farms are in miniature as yet, they were seen to be well tended and well fenced; and as I looked upon the nearly twelve hundred Indians as they received their goods, for which the males between the ages of 18 and 45 had worked under the direction of the farmer, I could not but compare them with the same number gathered in the fall of 1873. Then they wore long hair, blankets, feathers, paint, &c.; they were dirty, filthy and almost eaten up with vermin. Now they are clean, with short hair, blankets rare, little paint, no feathers, and most of them well clothed. The dresses of the females were in the latest fashion, and many of them had on hats. The men wore clean white or colored shirts, and hats or caps. They prized the agricultural implements, hoes, rakes, scythes, plows, grub hoes, &c., all being in great

demand. Some years ago they wanted blankets, beads and trinkets. They seemed delighted with the idea of a boarding-school such as we agreed upon while I was East. There was an entire absence of that domineering spirit which characterized them in '73. They received the goods with thankfulness. Mildness and gentleness were pictured upon every face. They respected their agent and loved the Government that dealt with them so bountifully. This is the reservation on which Mr. and Mrs. Holt commenced the work of civilization. Truly the seed was well planted, and although for years we have only been able to hold our own, now, as the times look favorable, we hope for grand results.

These are the Indians who must go to the personal care of another. I leave them with sadness, yet cherishing a grand hope of their future. I have done what I could, and hope they may fall into good hands, for the field is ripe for the harvest. Give them a good agent who understands them and will toil for them, and I have no fear. The Lac de Flambeau are much in the same condition, but the other Indians of this agency are able to care for themselves.

THE CHINESE.

"CALIFORNIA CHINESE MISSION."

Auxiliary to the American Missionary Association.

PRESIDENT: Rev. J. K. McLean, D.D. VICE-PRESIDENTS: Rev. A. L. Stone, D.D., Thomas C. Wedder-
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SERMONS BY OUR CHINESE HELPERS.

It seemed to me that no better use could be made, this month, of the columns set apart for our Chinese Mission, than to introduce to our friends some of our Chinese helpers, by giving a sample or two of their work. Let it be remembered that they have been taken from the kitchen, and set, at once, in the missionary service; and that what-

ever of special training they receive, comes along with the work itself. They are assisted in the study of the Bible by the teachers with whom they serve respectively, but learn to preach, mainly, *by preaching*.

Lee Sam, in our missionary work but four months as yet, sends the following:

Matt. xxvi., 41.—Jesus says to his disciples, "Watch and pray that ye enter not into temptation; the spirit indeed is

willing, but the flesh is weak." When we first become Christians then our own hearts are evil. It often seems much easier to do wrong than to do right; without Jesus we can do nothing. We must pray without ceasing. Jesus says, "If a man love Me he will keep My words, and My Father will love him and make Our abode with him." Hear what He says: "If any man will come after Me, let him deny himself and take up his cross and follow Me, for whosoever will save his life shall lose it; and whosoever will lose his life for My sake shall find it." If we know of Jesus and His love we shall be willing to give our life that we may bring others to love Him and to accept Him as their Saviour. We must pray to Jesus to help us love the Lord our God with all our hearts, and with all our soul, and with all our mind, and love one another and keep His commandments; and we must pray that we enter not into temptation, and we may ask Him for whatever we need. We may ask Him to heal us if we are sick, to help us if we are weak; for food to eat and clothes to wear. We must ask His care when we go to bed, and His wisdom and strength when we rise in the morning to the labors and duties of another day. We must rely upon Jesus Christ as long as we live. Most of all must we beg of Him to blot out our sins and give us a new heart. If we live a life of prayer, God will love us in this life and when we die we shall have joy, and after death our souls shall be full of joy for ever and ever. We cannot live near Jesus without much prayer; but we must watch as well as pray. We have many enemies that we must watch. Our own hearts lead us away from Jesus. Jesus says: "If thy right hand offend thee, cut it off and cast it from thee, or if thy right eye offend thee pluck it out." This means that we should part with anything, no matter how dear, if it makes us sin. We must watch our thoughts; if we know they do not please

Jesus, we must put them from us. We must love only good things, and delight only in what we can have with our heart full of love to Jesus. If we know that anything will tempt us to sin, we must watch against it and keep away from it. We must not go to any place where we know Jesus would not wish us to go. We must watch our tongues that they do not speak any wrong words, and we must watch that in all that we think, in all that we say, and in all that we do, we please Jesus. "The spirit indeed is willing but the flesh is weak." If we are true Christians, we desire more than anything else to follow Jesus. We mean to love Him always, to work for Him always, and to turn from everything that is wrong. But how many times we do not do things we mean to do, and how many times we do things that make us sorry: and we go to Jesus and we ask Him to forgive us. Our spirit is willing. In our heart, our very soul, we love Jesus, but the flesh is weak. The flesh is our sinful self, the old wicked heart, anything in this life that makes us do wrong. Sometimes we want to speak good words for Jesus. We would like to tell our brethren of His love, but we are not wise; we do not know the right words to say. "The spirit indeed is willing, but the flesh is weak." That is, in our own selves, without Jesus we are very weak, we cannot do anything right. But He will give the Holy Spirit to help us, so we may be strong in Him, though we are in our own selves, without His spirit, very weak. He will help us be strong to do right, and wise to say the right word.

Lem Chung, our Sacramento helper, who has been in service about one year, sends the following:

John xiii., 34. "A new commandment I give unto you, That ye love one another."

What does this mean? Our Lord was on earth; His disciples had followed Him three years. Jesus knew His hour

was come that He should depart out of this world unto the Father. The disciples had been with Him so long; they might know how to love God and follow Christ, but when their Light should go away then they would be troubled and offended because of the world. Jesus knew they would receive persecution; be cast out of the synagogues and despised and hated of men; so He gave them this new commandment that they should love one another in this world.

I. We ought to love one another. It is our duty to obey this command. Some may say: he may be a Christian, but he is not my countryman, not near to me. I am a white man, he is black, or he is a yellow man, he does not belong to my family or friends. I will not love him. It can be no sin to hate him. Not so, my friends. It hath been said, "Thou shalt love thy neighbor and hate thine enemy." But Christ tells us: "Love your enemies and bless them which curse you." If so, we must love all who love God, and are trying to serve and please Him, whatever their place in life.

The body has many organs. The head is upward, feet downward, hands at the sides; they must work in harmony with each other—they must love one another. So with us. There are many kinds of people in the world; but God is the Father of all, though some are in Europe, some in Asia, some in Africa and some in America. The color may be different, the figure also different; but all must work for the same object, and all must love one another as members of one body—which is Christ.

Oh, my friends, I hope you will turn to love and not hate. If any love Christ they must love all people in the world, not only those they know, but spread it wider and love all who come to Christ.

II. Love one another truly with our hearts. Paul said: "Though I speak with the tongues of men and of angels

and have not charity, I am become as sounding brass or a tinkling cymbal. Though I bestow all my goods to feed the poor, and though I give my body to be burned and have not charity, it profiteth me nothing." So, then, we must love truly, honestly, and freely. "If a man say, I love God, and hateth his brother, he is a liar." When Christ saw the people love outwardly, not with the heart, He said: "Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves." We may learn from this, unless we love one another truly and honestly, we cannot get the blessing of God.

III. Love one another continually. This is like God, whose love is unchangeable. He loves us all the time, gives us our daily bread, our clothes, and all we have. He gave His only begotten Son to the world to die for us. If we hate Him, He does not hate us, but loves us still. There was once a father in China who loved his son like the precious diamond. His son did all things to dishonor his father, but his father loved him still, and would not change his love. After a time the son left his father and came to California, where he grew worse and worse; never wrote any letters to his father. At last, a friend came to California whom the father knew, and sent word by him to his son. He said: "When you meet my son please tell him for me, I love him continually. I never forget my love." A few months after, this friend met the son. He said to him, "You are doing all things vain. The precious time is almost gone. Soon you will feel gloomy and sad. When I left home your father sent a short message to you. He said he loves you continually." When the son heard this his face changed, his heart became like a piece of ice on the hot fire. He started at once to see his father. When he reached home, his father was so happy to see him he forgot all the wrong his son had done. The father

represents the true living God; the son, the people of the world; and the friend represents Jesus Christ. The bad son leaving his father and doing wrong, is like the people of the world disobeying God and going far away from Him. God sent us word by our Saviour that He loves us continually. This word should melt our hearts and make us re-

turn to God. He will receive us joyfully and forgive us our sins.

Brethren: If God so loved us, we ought also to love one another.

[The third sketch, which is by Jee Gam, to whom, during his recent visit to the East, many of our readers listened with great interest, must be deferred to another issue.—ED. MISSIONARY.]

CHILDREN'S PAGE.

A TRIP UP THE YANG-TSE-KIANG.

REV. G. W. PAINTER.

By the last mail, I wrote that I was in Shanghai for my health. Since then, I have been up the Yang-tse-Kiang to Hankow, a distance up and back of 1,200 miles, first-class passage \$8. This included board for a whole week, and it may startle you to hear that we had genuine strawberries (the first I have seen during seven years' residence in China), which cost the steward five cash each (half a cent), and shad at a cost of \$2 per pair. We always had five or six kinds of meat, and several kinds of fruit. How this could be afforded was a mystery, but to me a charming one.

The fare provoked even a sick man's appetite, and the pure sweet river air conduced to sleep; the weather was fine, and the scenery, for one half of the route, superb. Part of the way the banks of the river were flat, and the view was cut off by tall reeds with which they were lined, but during the latter half of the upward journey the mountains rose, often abruptly from the river, not unfrequently to great heights, and it was true of some of these, what I supposed before coming to this country was true of all mountains, that they were terraced and cultivated to their summits. Much of the scenery was equal to that on the Hudson, minus the residences.

The country houses along the river are much poorer than in our Province

of Hanchow, and the cities seem older and more dilapidated. The river annually overflows the low grounds from April to August, and as it often rises 50 feet above its winter level, the people build only rude huts. The missionaries at Hankow inform me that for months they are compelled to use canoes for travel on their streets. It was the busiest season (May) when I reached Hankow, which until recently was the most interior treaty port of the Empire. It is separated from Han Yang and Wa-Chang by the Yang-tse-Kiang and Han rivers, and each of them is an immense city. There are some two hundred foreigners here. The Bund (River) St. has houses only on one side, and is the finest in China. It stands 50 feet above the river, which for half a mile is faced with splendid stone masonry. It offers the busiest and most *Chinese* sight yet seen in this country. Fourteen steamers were lying at the wharves. There is a great rush to get the first new tea into the English market. The fleetest steamers are chartered at fabulous prices: \$32 per ton is paid for transportation, and \$1,600 for river pilots, on the round trip from Shanghai to Hankow and return—a trip of one week. This year the season opened on the Sabbath, some taking advantage of the fact that others were at church to begin lading. Neither heat, night, nor anything else checks the work. The Russians do the

biggest business. They deal chiefly in the coarsest and poorest qualities of tea. Stem, leaf, and often extraneous matter are ground to powder, steamed and pressed into bricks of convenient size for transportation, and these are used for money in Mongolia and Siberia.

Hankow is a filthy city. Wa-Chang is much better in this respect, has fine hills, and a lofty pagoda from which a magnificent view of the surrounding country is obtained.

I was hospitably received, not alone by the missionaries, but by many outside the mission circles, who as a rule do not show much kindness to us. I saw much of the mission work, and found that it was not given exclusively to the natives, but extended to the sailors in the various ports. Ancestral worship, which is the religion of China, is one of the chief obstacles to the reception of Christianity. A pigeon-English-speaking Chinaman to whom a zealous sister had given a book said, in answer to her question; "How did you like it?" "That book talkee fool pigeon. I no can leave father; no can leave mother."

He meant he could not cease from worshipping them.

I saw here an ancient and queer monument called the "Lamp of a thousand years." The inscriptions on it are in Sanscrit, and have not been deciphered. Also a picture representing a miracle of like import to that of Jesus at Cana. A landlord had treated one of the *genii* with great kindness. He rewarded him by turning his well into a wine pool. The host's avarice was awakened, and he complained that now he had no swill for his pigs, whereupon the well gave forth water again. Hence, in characterizing an avaricious man, the Chinese say "If his well bubbled wine he would complain of a lack of swill."

Smuggling is carried on to a great extent all along the river, opium and salt being the principal articles thus introduced. The natives employ foreigners to protect their goods, and the hands on the steamers are engaged in the work, and are skillful in all manner of tricks by which to evade duties. The whole trip was delightful and most invigorating to a sick missionary.

RECEIPTS FOR JULY, 1880.

MAINE, \$309.96.

Camden. E. D. Mansfield, \$3; J. H., \$1; A. H., \$1.....	\$ 5 00
Foxcroft and Dover. Cong. Ch.....	6 60
Limington. "A Friend".....	2 00
Machias. "Machias," \$10; Centre St. Cong. Ch., \$6.45.....	16 45
North Waterford. Cong. Sab. Sch.....	6 50
Portland. State St. Ch., \$150; St. Lawrence St. Ch. and Soc., \$8.50.....	158 50
Scarborough. Cong. Ch. and Soc.....	15 66
Skowhegan. Cong. Ch. and Soc.....	31 75
Thomaston. Cong. Ch.....	5 00
Vassalborough. ESTATE of Mrs. Mary B. Buxton, by Samuel Titcomb, Ex.....	50 00
York. First Cong. Ch. and Soc.....	12 50

NEW HAMPSHIRE, \$354.33.

Amherst. Cong. Ch.....	20 25
Bethlehem. Cong. Ch. and Soc.....	3 00
Campton. Cong. Ch. and Soc.....	17 00
Concord. South Cong. Ch. and Soc.....	54 92
Dover. S. H. F.....	1 00
Exeter. "A Thank Offering".....	25 00
Fitzwilliam. L. Hill.....	5 00
Fitzwilliam. Mrs. C. E. Gowen, in memory of her Mother.....	3 00
Hampstead. Cong. Ch. and Soc., \$8.50; Ann M. Howard, \$5.....	13 50

Hanover. Religious Soc.....	\$ 20 00
Lebanon. O. S. M.....	1 00
Manchester. C. B. Southworth.....	25 00
Milford. Cong. Ch., \$19.43; R. M., \$1....	20 43
Nashua. First Cong. Ch. and Soc.....	50 00
New Ipswich. Cong. Ch. and Soc.....	10 23
New Market. T. H. Wiswall.....	10 00
North Hampton. Cong. Ch. and Soc., to const. MRS. ADALINE DRANE, L. M.....	30 00
Peterborough. Union Evan. Ch. and Soc., to const. JONES N. DODGE, L. M.....	30 00
Swansey. Cong. Ch. and Soc.....	5 00
Temple. Cong. Sab. Sch.....	10 00

VERMONT, \$284.76.

Cabot. Mrs. S. S. H.....	1 00
Cambridge. M. and C. Safford, \$89.88; J. G. Morse, \$5; Rev. E. Wheelock, \$5; S. M. Safford, \$5; O. W. Reynolds, \$3; H. Wires, \$3; B. R. Holmes, \$2; J. W. T., \$1; E. B., \$1; M. J. M., \$1.....	115 88
Clarendon. Mrs. N. J. Smith, to const. W. D. SMITH, L. M.....	30 00
Cornwall. Cong. Sab. Sch.....	10 75
Fair Haven. Cong. Ch. and Soc.....	18 38
Manchester. Cong. Ch. and Soc.....	47 12
Morrisville. Cong. Ch. and Soc., \$17.84; "An Aged Friend," \$15.....	32 84
North Cambridge. John Kinsley.....	5 00

Pawlet. Mrs. Dan Blakeley.....	\$ 5 00
West Brattleborough. Cong. Ch.....	12 44
Wilmington. Cong. Ch. and Soc.....	6 35

MASSACHUSETTS, \$4,517.04.

Amherst. Amherst College Ch., \$61.25; Mrs. R. A. Lester, \$50; First Cong. Ch., \$25.....	136 25
Andover. West Cong. Soc.....	50 00
Ashland. Cong. Ch. and Soc., for <i>Student Aid, Talladega C.</i>	13 25
Belchertown. Mrs. R. W. Walker.....	5 00
Beverly. LEGACY of Mrs. Betsey Butman, of Dane St. Ch., to const. CARRIE T. BURMAN, L. M.....	30 00
Beverly. Dane St. Ch. and Soc.....	70 15
Boston. "A Friend".....	5 00
Boston Highlands. Eliot Cong. Ch., \$122.60; Immanuel Cong. Ch., \$100; Mrs. Livermore, \$2.....	224 60
Boxborough. Mary Stone.....	10 00
Brookline. Harvard Ch. and Soc., \$112.52;—Mrs. Seaman's Infant Class, \$50, for <i>Student Aid, Talladega C.</i> ;—F. Winthrop White, \$10; "A Friend," \$8.....	180 52
Brocton. "A Friend".....	15 00
Cambridgeport. G. F. Kendall.....	10 00
Clinton. "A Friend".....	50 00
Danvers. First Cong. Ch. and Soc.....	100 00
Dorchester. Village Ch. Sab. Sch., \$25.10; "E. P.," \$1.....	26 10
East Hampton. Payson Cong. Sab. Sch.....	50 00
East Somerville. Franklin St. Cong. Ch. and Soc.....	52 58
East Templeton. Joel Fairbanks.....	5 00
Enfield. Cong. Ch. and Soc.....	50 00
Fitchburgh. ESTATE of Deborah B. Thurston, by J. Baldwin, Ex.....	50 00
Framingham. Plymouth Cong. Sab. Sch.....	2 25
Grafton. First Cong. Ch., for <i>Talladega</i>	6 01
Grafton. Evan. Cong. Ch. and Soc.....	41 43
Great Barrington. Mrs. L. M. Chapin.....	5 00
Haverhill. Centre Cong. Ch.....	86 00
Hingham. Evan. Cong. Ch. and Soc.....	3 23
Holliston. Cong. Ch. and Soc., \$49.12; "Bible Christians of District No. 4," \$25.....	74 12
Ipswich. First Cong. Ch. and Soc.....	25 00
Lawrence. South Cong. Ch. and Soc.....	11 37
Lowell. Thomas Hunt.....	5 00
Lynn. Central Cong. Ch. and Soc.....	16 50
Martinehead. First Cong. Ch. and Soc.....	78 00
Mattapoisett. Cong. Ch. and Soc.....	11 75
Medford. Mystic Cong. Ch. and Soc., \$117.10; "A Lover of the Cause," \$38.....	155 10
Medway. Village Ch. and Soc.....	100 86
Middlefield. Cong. Ch. and Soc.....	48 76
Monson. Mrs. C. O. Chapin and her S. S. Class, for <i>Indian Boys, Hampton Inst.</i>	11 00
Natick. First Cong. Sab. Sch.....	50 00
Newton. Eliot Cong. Ch. and Soc.....	125 00
Newton Centre. "A Friend".....	10 00
Newton Highlands. Cong. Ch. and Soc., \$54.17; "Willing Hands and Cheerful Givers," \$10.....	64 17
North Amherst. Mrs. A. M. Smith.....	2 00
Northampton. "A Friend".....	150 00
Norfolk. Cong. Ch. and Soc.....	3 00
Oxford. First Cong. Ch. and Soc.....	25 49
Petersham. Cong. Ch. and Soc.....	1 22
Pittsfield. South Cong. Ch. and Soc., \$29; First Cong. Ch. and Soc., \$25.24.....	54 24
Reading. "A Friend".....	5 00
Rutland. First Cong. Ch.....	14 00
Salem. "A Friend".....	10 00
South Boston. "H. J. B.".....	1 00
South Hadley. Mt. Holyoke Sem. (ad'l).....	5 00
South Weymouth. Union Cong. Ch.....	108 80
Sunderland. Cong. Ch. and Soc.....	60 00
Taunton. Trin. Cong. Ch. and Soc., \$104.77; Union Cong. Ch. and Soc., \$12.34.....	117 11
Templeton. Trin. Cong. Sab. Sch.....	6 27
Tolland. Rev. J. H. J.....	1 00
Uxbridge. "A Friend".....	2 00
Wakefield. Cong. Ch. and Soc.....	22 98
Watertown. Phillips Cong. Ch., \$100, to const. MISS LAURA STAFFORD GREEN, JOHN S. ABBOTT and EDWARD STOCKIN, L. M's;	

Corban Soc. of Phillips Cong. Ch., \$18.70, ad'l, to const. Mrs. C. L. WOODWORTH, L. M., \$118 70	
West Barnstable. Cong. Ch. and Soc.....	10 00
West Boylston. Mrs. Polly Ames, deceased, \$3; Geo. W. Ames, \$3.....	6 00
Westhampton. Cong. Ch.....	21 00
Westminster. "A Friend".....	2 00
West Newbury. Cong. Ch. and Soc.....	10 00
West Stockbridge. Rev. H. M. Hazeltine and Family.....	5 00
Worcester. Central Cong. Ch.....	141 23
Worcester. ESTATE of Rev. M. G. Grosvenor, by David Manning, Ex.....	1,500 00
Yarmouth. First Cong. Ch. and Soc.....	50 00

RHODE ISLAND, \$1,747.00.

Bristol. Mrs. De Wolf Rogers, \$500; C. De Wolf, 500, for <i>Fisk U.</i>	1,000 00
Little Compton. United Cong. Ch. and Soc.....	20 00
Pawtucket. Cong. Ch. and Soc.....	15 00
Providence. Central Cong. Ch., \$700; Plymouth Cong. Ch., \$11.50; Mrs. J. W. D., 60c.....	712 00

CONNECTICUT, \$3,082.58.

Berlin. Rev. J. Whittlesey.....	10 00
Bridgeport. Park Cong. Ch.....	22 02
Bridgewater. Cong. Ch.....	21 24
Bristol. "A Friend".....	10 00
Burlington. Cong. Ch. and Soc.....	4 00
Canaan. "N.".....	5 00
Clinton. ESTATE of Nancy Stanton, by John A. Stanton and Lewis E. Stanton, Ex's.....	200 00
Cromwell. Cong. Ch.....	50 00
Danbury. First Cong. Ch. and Soc.....	132 12
Danielsonville. Westfield Cong. Ch. (\$20 of which, for the <i>Freedmen</i>), \$90;—Mrs. S. S. D., 60c.....	90 60
Durham. First Cong. Ch. and Soc.....	30 00
Ekunk. Elizabeth W. Kasson.....	10 00
Enfield. First Cong. Ch.....	50 00
Farmington. Cong. Ch. (Quar. Coll.).....	65 03
Glastonbury. First Cong. Ch.....	125 00
Giliad. Mr. and Mrs. Thomas L. Brown, \$5, for a <i>Teacher, Tillotson Inst.</i> , and \$5, for <i>Hampton Inst.</i>	10 00
Guilford. First Cong. Ch.....	16 00
Hadlyme. "R.".....	3 50
Hanover. Cong. Ch. and Soc.....	19 53
Hartford. First Cong. Ch. (\$30 of which from DEA. HOMER BLANCHARD, to const. himself, L. M.).....	1,141 00
Hartford. Asylum Hill Cong. Ch., \$176; Windsor Ave. Cong. Ch., \$20.26; J. N. Berdin, \$5.....	201 26
Lebanon. First Cong. Ch., \$43.33, to const. CICERO GARLAND, L. M.; First Ch., \$20.....	63 33
Middlebury. Cong. Ch.....	30 56
Middlefield. Cong. Ch., to const. JAMES T. INGLIS, L. M.....	40 00
Milford. Plymouth Ch.....	15 00
Moose Meadow. Dea. F. W.....	1 00
New Haven. Third Ch., \$14.65; "A Lady Friend," \$5; "A Friend," \$5; W. C. Scobie, \$2.....	26 65
Newington. Cong. Ch. and Soc.....	23 17
Norwich. Broadway Cong. Ch. (in part).....	200 00
Pomfret. First Cong. Ch. (ad'l).....	4 45
Portland. Cong. Ch., (\$2.19 of which, for <i>Student Aid</i>).....	10 97
Putnam. "A Friend".....	17 50
Rocky Hill. Cong. Ch.....	9 25
Roxbury. "B. and S. J. B.".....	3 00
Salisbury. Cong. Ch.....	58 06
Saybrook. Old Saybrook Cong. Ch.....	13 16
Sharon. First Ecclesiastical Soc.....	41 69
Sherman. Cong. Ch. and Soc.....	22 00
Simsbury. James Reid.....	5 00
Suffield. First Cong. Ch. and Soc.....	18 62
Tatville. Cong. Ch.....	11 00
Thomaston. Cong. Ch.....	19 60
Westford. Cong. Ch.....	5 00
West Haven. Cong. Sab. Sch.....	30 00
West Hartford. Cong. Ch. and Soc.....	80 00
West Meriden. Edmund Tuttle, to const. MISS MINNIE L. BEADLE, L. M.....	30 00
Wethersfield. H. Savage.....	5 00
Willimantic. Cong. Ch.....	55 13

Wolcott. Cong. Ch. and Soc.....	\$ 7 00	Lodi. Cong. Ch.....	\$ 9 00
Woodstock. First Cong. Ch.	20 10	Medina. Woman's Miss. Soc., by Mary J. Munger, Treas., for Student Aid, Talladega C.....	10 00
NEW YORK, \$2,095.75.		Nelson. Cong. Ch.....	11 00
Brentwood. E. F. Richardson.....	15 00	Oberlin. Second Cong. Ch.	37 57
Brooklyn. Plymouth Ch.....	1,250 24	Painesville. First Cong. Ch.....	30 73
Brooklyn. Church of the Pilgrims.....	167 27	Seville. T. B. Dowd.....	5 00
Brooklyn, E. D. New England Cong. Ch.....	30 00	South Ridge. Mrs. Uraniah Haviland.....	2 00
Carthage. A. V.....	1 00	South Toledo. Mrs. J. H. N.....	5 51
Cazenovia. Rev. S. W.....	1 00	Springfield. Cong. Ch.....	8 46
Champlain. Mrs. M. Hamilton.....	5 00	Sulphur Springs. "Two Friends," for Student Aid, Tougaloos U.....	10 00
Derby. Jennette Bullock.....	2 00	Tallmadge. Cong. Sab. Sch., \$24.55; Miss Josephine Pierce, \$6; "A Friend," \$10.....	40 55
Ellenville. Mrs. M. B. Holt.....	5 00	Toledo. Edson Allen, for Teacher, Raleigh, N C.....	5 00
Hancock. Cong. Ch.....	10 00	Youngstown. J. D. W.....	1 00
Holley.....	5 00	ILLINOIS, \$1,373.96.	
Homerville. Miss Nancy Knight.....	5 00	Aurora. First Cong. Ch.....	23 50
Martinsburgh. Horatio Hough, \$5; A. H. A., \$1.....	6 00	Chicago. C. G. Hammond, for Howard U.....	1,000 00
Newburgh. John H. Corwin, Pkg. of Reading Matter.....		Chicago. First Presb. Ch., \$100; Miss Haskell's S. S. Class, Lincoln Park Ch., \$3.....	103 00
New York. S. T. Gordon, \$100; E. L. A., 50c.....	100 50	Dover. Woman's Miss. Soc.....	5 00
Nineveh. Reuben Lovejoy.....	300 00	Evanston. Ladies of Cong. Ch., for Lady Missionary, Mobile, Ala.....	20 00
North Lawrence. C. C. B.....	1 00	Galva. Cong. Ch.....	21 15
Oneida. Edward Loomis.....	2 00	Geneseo. Cong. Ch.....	82 00
Poughkeepsie. First Cong. Ch.....	17 33	Gilman. Cong. Ch.....	10 00
Rochester. Plymouth Cong. Ch.....	44 55	Maple Park. J. I. Snow.....	4 95
Rome. John B. Jervis.....	25 00	Marshall. Mrs. G. E. C.....	57
South Bangor. L. M. K.....	50	Port Byron. Ladies' Miss. Soc.....	7 50
Syracuse. Plymouth Ch.....	72 36	Princeville. Mrs. O. L. Cutter, \$5; Mrs. Elmira Jones, \$5.....	10 00
Turin. Mrs. M. W.....	1 00	Rochelle. "A Friend," \$5; W. H. Holcomb, Sen., \$2.....	7 00
West Camden. Mrs. A. L. C.....	1 00	Shirland. Mrs. J. G. L.....	1 00
West Groton. Cong. Ch., \$14; Nelson Cobb, \$5.....	19 00	Summer Hill. Cong. Ch.....	5 25
Whitney's Point. Presb. Soc.....	4 00	Sycamore. Cong. Ch.....	68 04
Yaphank. Mrs. H. M. Overton.....	5 00	Waukegan. Cong. Ch.....	5 00
NEW JERSEY, \$13.00.		WISCONSIN, \$269.24.	
Montclair. Mrs. J. F. Pratt's S. S. Class, for Student Aid, Talladega C.....	3 00	Beloit. First Cong. Ch.....	114 77
Trenton. Geo. S. Grosvenor.....	10 00	East Troy. Cong. Ch. and Sab. Sch.....	10 00
PENNSYLVANIA, \$26.50.		Columbus. Olivet Cong. Ch.....	7 75
Canton. H. Sheldon.....	10 00	Hydes Mills. Rev. J. P. S.....	1 00
New Castle. Mrs. J. S. W.....	1 00	La Crosse. Cong. Sab. Sch., for Student Aid, Fish U.....	25 00
North East. B. T. Spooner.....	5 00	New Richmond. First Cong. Ch., \$12.75; Ladies' Centennial Sew. Circle, \$5.....	17 75
Pittsburgh. E. P.....	50	Oconomowoc. Cong. Ch.....	12 00
West Alexander.....	10 00	Racine. First Presb. Ch.....	14 12
MICHIGAN, \$877.54.		Rosendale. Cong. Ch., \$25, and Sab. Sch., \$7.85.....	32 85
Adrian. A. J. Hood, for African, Indian and Chinese M.....	10 00	Waukesha. First Cong. Ch.....	34 00
Bridgeport. Cong. Ch.....	1 00	IOWA, \$170.57.	
Canandaigua. Cong. Ch.....	2 70	Anamosa. Cong. Ch., \$4.60, and Sab. Sch., \$3 31.....	7 91
Chelsea. John C. Winans.....	10 00	Belle Plain. Correction—Cong. Ch., \$5, acknowledged in July number, should read Mrs. L. A. Baker, \$5.....	
Grass Lake. Cong. Ch.....	12 00	Cresco. Cong. Ch.....	3 70
Hillsdale. M. J.....	51	Davenport. George W. Ellis.....	10 00
Middleville. Cong. Ch.....	2 90	Des Moines. Plymouth Cong. Ch.....	60 00
Morenci. Cong. Ch.....	2 50	De Witt. J. H. Price (\$5, of which, for Mag.).	10 00
North Adams. Cong. Ch.....	10 00	Emerson. Mrs. E. H. D. F.....	1 00
Olivet. BEQUEST OF Dea. Henry Topping, by Albert Topping.....	50 00	Farragut. Cong. Ch.....	13 03
Olivet. A. T.....	1 00	Grinnell. "Brewer Sisters," for Student Aid, Edleigh, V. C.....	9 20
Port Huron. ESTATE OF Mrs. M. J. Sweetser.....	750 00	Osage. Woman's Miss. Soc., \$4.77; Cong. Ch., Mon. Con., \$4.50.....	9 27
Portland. Cong. Ch., bal. to const. Miss HATTIE COLE, L. M.....	4 00	Sioux City. First Cong. Ch.....	15 40
Salem. Summit Miss. Soc.....	4 22	Tabor. Prof. A. S. McPherron.....	2 00
Saint Clair. Young People's Miss. Soc. of Cong. Ch., \$11.26, for Lady Missionary, Memphis, Tenn.;—Cong. Ch., \$2.95.....	14 21	Toledo. Mrs. E. N. Baker.....	5 00
Saint Johns. G. B.....	50	Traer. Cong. Ch.....	15 00
Utica. Rev. Wm. Platt.....	2 00	Vinton. Joseph Tenny, Sen.....	5 00
OHIO, \$303.33.		Wittenberg. Cong. Sab. Sch.....	4 00
Adams Mills. Mrs. M. A. Smith.....	10 00	MISSOURI, \$11.50.	
Ashtand. Mrs. Eliza Thompson.....	2 28	Amity. Cong. Ch.....	3 25
Brighton. Cong. Ch.....	5 18	Breckenridge. Cong. Ch.....	3 75
Cleveland. Heights Cong. Ch., \$46; Euclid Ave. Cong. Ch., \$12.11; Mrs. F. M. S., \$1.....	59 11	Webster Grove. Cong. Ch.....	4 50
Columbus. Mrs. J. L. Bates, \$5; Mrs. W. C., \$1.....	6 00	MINNESOTA, \$183.41.	
Elyria. ESTATE OF Miss Mary Burrill, by Mrs. Charlotte Moore, Exec'x.....	25 00	Alexandria. Cong. Ch.....	5 00
Garrettsville. Cong. Ch.....	12 00	Austin. Cong. Ch., \$30.80; Mrs. S. E. Bacon, \$10.....	40 80
Greensburgh. H. B. Harrington, for Woman's work for Woman.....	5 00		
Harman. Cong. Ch.....	2 00		
Huntsburgh. Miss V. R. P., for Ed. of Indians, Hampton Inst.....	1 00		
Lenox. Horatio Tracy.....	5 00		

Dexter. Rev. R. B. Wright.....	\$ 3 00
Elk River. Cong. Ch.....	6 00
Faribault. Cong. Ch.....	39 59
Minneapolis. Plymouth Ch., \$20.98; First Cong. Ch., \$13.81.....	44 79
Northfield. Mrs. C. N. S.....	1 00
Saint Paul. Plymouth Cong. Ch. (Semi-Annual Coll.).....	36 90
Sherburne. Cong. Ch.....	1 00
Spring Valley. Cong. Ch. and Soc.....	15 33

NEBRASKA, \$6.00.

Exeter. Woman's Miss. Soc., \$5; Rev. B. A. D., \$1, by Mrs. J. A. Baker, Treas.....	6 00
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CALIFORNIA, \$847.25.

San Francisco. Receipts of the California Chinese Mission.....	847 25
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DISTRICT OF COLUMBIA, \$11.00.

Washington. Mrs. A. N. Bailey, \$10; Rev. M. P. S., \$1.....	11 00
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TENNESSEE, \$12.50.

Nashville. Fisk U., Tuition.....	12 50
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NORTH CAROLINA, \$23.50.

Raleigh. Tuition.....	23 50
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SOUTH CAROLINA, \$605.35.

Charleston. Avery Institute.....	605 35
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GEORGIA, \$1.75.

Macon. Lewis High Sch., Tuition.....	1 75
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ALABAMA, \$99.01.

Mobile. Emerson Inst., Tuition, \$3; Cong. Ch., \$3; "A Friend," \$1.91.....	7 91
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Talladega. Talladega College, Tuition.....	91 10
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MISSISSIPPI, \$13.15.

Tougaloo. Tougaloo U., Tuition.....	13 15
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INCOME FUND, \$185.00.

Graves Library Fund.....	150 00
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Scholarship Fund.....	35 00
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SANDWICH ISLANDS, \$1,000.00.

Sandwich Islands. "A Friend".....	1,000 00
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ENGLAND, \$90.41.

Albysn. Miss S. L. Ropes.....	10 00
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Northampton. On Doddridge Scholarship, for Fisk U., £16 13s. 4d., by Dr. O. H. White.....	80 41
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Total..... 18,515 39

Total from Oct. 1st to July 31st....\$145,497 49

RECEIPTS OF THE CALIFORNIA CHINESE MISSION

From April 20th, to July 17th, 1880.

I. From our Auxiliaries, viz.:

Sacramento Chinese Mission:

Chinese monthly collections....\$ 20 75

Ten Annual Memberships (seven Chinese)..... 20 00—40 75

Santa Barbara Chinese Mission:

Chinese monthly collections.... 15 00

Five Annual Memberships..... 10 00—25 00

Stockton Chinese Mission:

Chinese monthly collections.... 10 00

Five Annual Memberships..... 10 00

Plate collections at Annual Meeting..... 8 65—28 65

\$94 40

II. From Churches:

Grass Valley Cong. Ch. (Mrs. H. Scott)...\$ 2 00

Riverside Cong. Church collection..... 9 00

San Francisco Plymouth Church (collection at Union meeting) \$12.75 ;

Bethany Church—Chinese, \$3.00... 15 75

Santa Cruz Cong. Church..... 7 75

\$34 50

III. From Individuals:

Oroville:

M. C. W.....\$ 1 60

San Francisco:

Messrs. Balfour, Guthrie & Co..... 100 00

" Parrott & Co..... 50 00

" Pope & Talbot..... 50 00

J. J. Felt, Esq.....	\$ 25 00
Messrs. E. Ransome & Co.....	25 00
" Rogers, Meyer & Co.....	25 00
" Wright & Sanders.....	25 00
" C. Adolphe, Low & Co.....	20 00
" Williams, Dimond & Co.....	20 00
" Taber, Harker & Co.....	20 00
George W. McNear, Esq.....	20 00
A Friend.....	20 00
R. P. Tenney, Esq.....	10 00
Capt. J. E. Chapman.....	10 00
W. L. Booker, Esq.....	10 00
A. Bannister, Esq.....	10 00
John F. Merrill, Esq.....	10 00
Israel W. Knox, Esq.....	10 00
Messrs. Eppinger & Co.....	10 00
" Macondray & Co.....	10 00
" James Sennett & Co.....	10 00
A. Crawford, Esq.....	5 00
H. Hughes, Esq.....	5 00
Cash, through R. B. Forman, Esq.....	15 00

\$516 60

IV. From Chinese:

In Marysville:

Regular collections.....\$ 4 70

Special collections..... 19 25

One Annual Membership..... 2 00—25 95

In Oroville..... 30

In San Francisco..... 50

\$26 75

V. From Eastern Friends:

Bangor, Me., E. R. Burpee, Esq..... 50 00

Amherst, Mass., Mrs. Rhoda A. Lester.. 100 00

Norwich, Conn., Mrs. S. A. Huntington, to constitute Rev. Wm. S. PALMER a Life-

Member..... 25 00

\$175 00

Grand Total..... \$847 25

Of which from Chinese at least.. 101 50

E. PALACHE, Treasurer.

FOR TILLOTSON COLLEGIATE AND NORMAL INST., AUSTIN, TEXAS.

Exeter, N. H. Collected by Mrs. Odlin and

Mrs. Eliza U. Bell.....\$ 22 00

Andover, Mass. John Smith..... 250 00

Easthampton, Mass. Mrs. C. G. Williston... 100 00

Hartford, Conn. John B. Eldredge..... 100 00

New Britain, Conn. Collected by Mrs. E. H.

Wells, \$24, and Box of Bedding..... 24 00

Norwich, Conn. "A Friend"..... 400 00

Total.....\$ 696 00

Previously acknowledged in June Receipts 4,607 00

Total.....\$5,303 00

FOR NEGRO REFUGEES.

Grand Rapids, Mich. South Cong. Ch..... 4 25

Previously acknowledged in June Receipts. 432 50

Total.....\$436 75

FOR MISSIONS IN AFRICA.

Leeds, Eng. Robert Arthington, conditional

pledge, £3,000.

London, Eng. Freedmen's Missions' Aid

Soc., £378 6s. 8d..... 1,825 72

Beaver Crossing, Neb. Mrs. E. T..... 1 00

Total.....\$1,826 72

Previously acknowledged in April Receipts 4,749 76

Total.....\$6,576 48

Receipts for July.....\$21,042 36

Total from Oct. 1st to July 31st... \$158,494 31

H. W. HUBBARD, Treas.,

56 Reade St., N. Y.

Constitution of the American Missionary Association.

INCORPORATED JANUARY 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided that children and others who have not professed their faith may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other co-operating bodies, each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Secretaries shall be advisory, and the Treasurer ex-officio, members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counselling, sustaining and dismissing (for just and sufficient reasons) missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This society, in collecting funds, in appointing officers, agents and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Missionary bodies, churches or individuals agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made to this Constitution without the concurrence of two-thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted) in the regular official notifications of the meeting.

* By evangelical sentiments, we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith and holy obedience in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

The American Missionary Association.

AIM AND WORK.

To preach the Gospel to the poor. It originated in a sympathy with the almost friendless slaves. Since Emancipation it has devoted its main efforts to preparing the FREEDMEN for their duties as citizens and Christians in America and as missionaries in Africa. As closely related to this, it seeks to benefit the caste-persecuted CHINESE in America, and to co-operate with the Government in its humane and Christian policy towards the INDIANS. It has also a mission in AFRICA.

STATISTICS.

CHURCHES: *In the South*—In Va., 1; N. C., 5; S. C., 2; Ga., 13; Ky., 7; Tenn., 4; Ala., 14, La., 12; Miss., 1; Kansas, 2; Texas, 6. *Africa*, 2. *Among the Indians*, 1. Total 70.

INSTITUTIONS FOUNDED, FOSTERED OR SUSTAINED IN THE SOUTH.—*Chartered*: Hampton, Va.; Berea, Ky.; Talladega, Ala.; Atlanta, Ga.; Nashville, Tenn.; Tougaloo, Miss.; New Orleans, La.; and Austin, Texas, 8. *Graded or Normal Schools*: at Wilmington, Raleigh, N. C.; Charleston, Greenwood, S. C.; Savannah, Macon, Atlanta, Ga.; Montgomery, Mobile, Athens, Selma, Ala.; Memphis, Tenn., 12. *Other Schools*, 24. Total 44.

TEACHERS, MISSIONARIES AND ASSISTANTS.—Among the Freedmen, 253; among the Chinese, 21; among the Indians, 9; in Africa, 13. Total, 296. STUDENTS—In Theology, 86; Law, 28; in College Course, 63; in other studies, 7,030. Total, 7,207. Scholars taught by former pupils of our schools, estimated at 150,000. INDIANS under the care of the Association, 13,000.

WANTS.

1. A steady INCREASE of regular income to keep pace with the growing work. This increase can only be reached by regular and larger contributions from the churches—the feeble as well as the strong.

2. ADDITIONAL BUILDINGS for our higher educational institutions, to accommodate the increasing numbers of students; MEETING HOUSES for the new churches we are organizing; MORE MINISTERS, cultured and pious, for these churches.

3. HELP FOR YOUNG MEN, to be educated as ministers here and missionaries to Africa—a pressing want.

Before sending boxes, always correspond with the nearest A. M. A. office, as below:

NEW YORK....H. W. Hubbard, Esq., 56 Reade Street.

BOSTON.....Rev. C. L. Woodworth, Room 21 Congregational House.

CHICAGO.....Rev. Jas. Powell, 112 West Washington Street.

MAGAZINE.

This Magazine will be sent, gratuitously, if desired, to the Missionaries of the Association; to Life Members; to all clergymen who take up collections for the Association; to Superintendents of Sabbath Schools; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and contributes in a year not less than five dollars.

Those who wish to remember the AMERICAN MISSIONARY ASSOCIATION in their last Will and Testament, are earnestly requested to use the following

FORM OF A BEQUEST.

"I BEQUEATH to my executor (or executors) the sum of—dollars in trust, to pay the same in—days after my decease to the person who, when the same is payable, shall act as Treasurer of the 'American Missionary Association' of New York City, to be applied, under the direction of the Executive Committee of the Association, to its charitable uses and purposes."

The will should be attested by three witnesses [in some States three are required—in other States only two], who should write against their names, their places of residence [if in cities, their street and number]. The following form of attestation will answer for every State in the Union: "Signed, sealed, published and declared by the said [A. B.] as his last Will and Testament, in presence of us, who, at the request of the said A. B., and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." In some States it is required that the Will should be made at least two months before the death of the testator.

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